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LETTER

FROM THE

Pastors and Professors
OF THE
CHURCH and ACADEMY
OF

GENEVA.

K TO THE
KING of PRUSSIA:

With His Majesty's ANSWER:

Together with the manner of the joint Administra-
tion of the Lord's-Supper by the Lutheran and Calvinist
Ministers.

By His MAJESTIES Approbation.

Sent by the Reverend Mr. Jablonski, Chaplain in Or-
dinary to the King of Prussia, to the Publisher hereof.

To which is added,

The FORM of Prayer and Thanksgiving used at
Neufchâtel, on the Occasion of the King of Prussia's
Inauguration to that Principality, Novemb. 3. 1707.

Transmitted by the Reverend Mr. Oßervald.

Published by Josiah Woodward, D. D.

The Second Edition.

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The PREFACE.

IT cannot but be agreeable to all that love the Lord Jesus Christ in Sincerity, to observe that it pleases Him, who is the Head over all things to his Church, to give some late revivings to our Hope, that he is drawing together his poor Scattered Flock into a more compact Body than hath been seen for a long time in the World; that we may at length attain the Blessed and Glorious Sight of one Sheepfold under one Shepherd.

The following Pages will shew us the advancing Agreement between our Protestant Brethren abroad, the Lutherans and Calvinists; with the great steps that his Majesty the King of Prussia hath made towards it, and the moderate Sentiments and healing Method's of the Churches of Geneva, Basil, and others, concerning it; which seem to be very favourable Preliminaries and Presages of a happy Conclusion, through the Providence and Blessing of the Prince of Peace.

We have also in the following Papers the Copy of a Form of Prayer and Thanksgiving used at Neufchatel, which the Reader will find very consonant to the Liturgy of the Church of England, as this must be confessed to be to the best and most ancient Liturgies of the Christian Church.

Of this we have a very considerable Testimony from the learned and pious Mr. Fablonski, Chaplain in Ordinary to the King of Prussia, and late Tutor to his Son the Prince Royal, who in a Letter he was pleased to favour me with, dated from Berlin, Febr. 21. 1704. acquaints me, that in the Conferences held by the most approv'd Divines both of the Lutheran and Calvinists Communion, by Order of the King of Prussia; their joint Deference to the Constitution of the Church of England was thought to be the most proper to Unite them; being a Church which the most Judicious

rious of both *Communions*, esteem and respect, as most agreeable to the Doctrine and Practice of the four *First Centuries* of Christianity.

Both the Divines and Magistrates of *Neufchatel* are, we hear, of the same mind; for besides the *Form of Prayer* and *Thanksgiving* before-mentioned, they use a daily *Liturgy* in many of their Churches, which is in the whole very like, and in many Parts the very same with that of the *Church of England*, as we see in the Copy of it printed with the *Catechism* of Mr. *Oftervald*: And several of the Divines of *Geneva* have expressed their Approbation of it.

May these sober and cementing Sentiments and Condescensions of our *Christian Brethren* abroad duly influence us of this Island, especially as to our Differences about those Things which the most Judicious of both sides range among Things indifferent. And as to the Case of *Publick Liturgies*, the Expediency of them seems in a manner Self-evident. For how can any discreet Person be imagined to affirm, that every Ordain'd Minister can in all *Tempers*, and on all Occasions, administer the *Holy Sacraments*, and pray for all Things fit to be mentioned in *Publick Prayer*, more methodically, compactly and properly, by an unpremeditate way of speaking, (in which, if the Expressions do not usually vary, or are any way forecast, it is a manifest Form) than by a pious and apt *Liturgy*, compiled by a select Number of the best *Divines*, after mature Deliberation, and Supplication to Almighty God for the Direction of his *Holy Spirit*?

It is matter of Comfort, that our *Foreign Brethren* give these Things a just Consideration. For nothing can be imagined to contribute to the Honour, Strength, and Enlargement of the *Reformed Churches* so much as their Agreement with one another. This must be granted to be the only Expedient to support their common *Welfare* and *Safety*, in a time when some openly strike at all *Ecclesiastical Order* and *Government*, and at the *Constitutional Rights* of the Society of Christ's Church: In which they fall in with those who bend their utmost Power against *Christianity* it self.

In this Case, such as endeavour to compose the smaller Dif-

ferences in the Christian Church, in order to make a more powerful Effort against the Subverters of the Foundations of it, do good Service to God and Religion. And since there are no small Numbers, under various Denominations, who set themselves against all Revealed Religion, such as agree in Fundamentals seem to be summoned by Divine Providence, and alarmed by the Necessity of Self-Preservation, to unite their Hearts and Hands against their common deadly Enemies.

The Peace-Makers may perhaps be but ill treated at the present for their good Offices, as the Moderate both of the Augsburg and Augustane Confession have lately been; but they will assuredly find the Blessings promised them, in a better World. And even at present they feel the inward Joy of well-doing; while the Contentious undermine their own Comfort no less than the Puplick Peace: For it may be justly feared, that God will suffer contending Protestants to grieve and afflict one another, till they yield such Obedience to his Holy Gospel, as to love one another with a pure Heart fervently.

But when we shall be so happy as to see the sincere Love of God generally advanced, the Interests of his Kingdom truly sought, and the Fruits of his Holy Spirit more plentifully produced: then we shall see the certain Preliminaries of peaceful and happy Times.

I shall only add, that as I have nothing in View, but the Honour of God and the Benefit of Christians, in this Publication; so I am in a manner enjoined to do it, by a solemn Request which was subjoined to the Form of Prayer and Thanksgiving from Newcastel, in these Words: *For God's sake, make use of this, for the Honour of the Church of England.*

Popler,
Dec. 15. 1707.

J. W.

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LETTER from all the Pastors and Professors of the Church and Academy of Geneva, to His Majesty the King of Prussia, April 22. 1707.

Done out of French.

S I R,

YOUR Majesty will perhaps be surprized at the Liberty we take to appear before you: But since Your Majesty is the Subject of which we treat, we dare hope that it will not be disagreeable to You.

GOD hath raised up Your Majesty to do great things: We cannot doubt it, Sir, when we consider the great Qualifications wherewith Your Majesty is adorn'd, particularly the Zeal which appears in You for every thing which may contribute to the Advancement of the Kingdom of God, and the good of Religion. The Re-establishment of so many Churches procur'd daily by Your means; Your Charitable and Generous Reception of so many faithful Servants of God in Your Dominions, and the excellent Orders You have made in your Kingdom for the Education of Youth, and the Promotion of Religion, are such authentick Monuments of your Majesty's Piety and Zeal, as engage all Protestants to esteem you as their common Father and Protector; and to register your August Name among those of the Constantines, the Theodosius's, and the Charlemains.

But among the great things which your Majesty hath done and doth for Religion, the Care you take for the Re-uniting of Protestants is doubtless none of the least. This Design, Sir, is well-worthy of your Majesty: And nothing can so much contribute to the Glory of

your

your Reign, as this holy Re-Union, which is just in itself; so agreeable to the Maxims of the Gospel, so profitable to the common Interest of the Protestant Religion, so necessary to defend us from the Enterprizes of Popery, which seeks the Destruction of us all; In fine, which is so ardently desired by all good Men, and which, when once concluded, cannot fail to contribute unspeakably to enlarge the Bounds of our holy Reformation. Now Sir, there are no Victories, no Trophies comparable to the Glory of having procured a Peace so Christian, so necessary, and so much desired.

We understand, Sir, with the utmost Joy, how much your Majesty hath this great Work at Heart, and with what Application you labour to advance it. We applaud an Enterprize so holy: We Bless God who put the Thought into your Majesty's Heart; and if we were so happy as to be able to contribute any way to it, we assure your Majesty that we would labour in it with all our Might, and would leave no means unattempted to effect it. Now being inform'd that it might be of some use, to lay our Sentiments of this Affair before your Majesty, we readily determin'd to do it; being very glad of this Occasion to present our selves before Prince, whom we regard with such Respect, whose Person is to us so dear, and who hath given such Proof of his Affection and Good-will to our Church and State.

We will therefore acquaint your Majesty, if you please to give us Audience for a few Moments, that it hath been the constant and unanimous Sentiment of our Church, that the Protestants of both *Communions* agree in all that is essential and important in Religion: That neither the one nor the other hath any *Fundamental Error* nor any Worship that is *Idolatrous*, or forbidden by God. That the Questions which separate us are not essential to Faith, nor necessary to Salvation: That we ought to bear with one another in this Case, as in many other things about which the Divines of the same *Communion* are divided: In fine, these Differences ought not to hinder

in it hinder us from regarding one another as Brethren, from joining in each other's Assemblies; from communicating with one another; nor, in a word, from composing altogether one and only the same Ecclesiastical Communion.

As to the manner of uniting these two Parties, we do not conceive it likely to be done by Contests and Disputes. These would be infinite; no body would yield; and Disputation would embitter, not Sweeten their Tempers. It would be more avail, in our Opinion, to wave all Disputes about the dividing Questions; not to speak at all of these matters but with Moderation and Sweetness; to apply our selves withal to shew that these Questions are of little Importance; and as to what remains, without entring into it, to open our Bosom to those of our Brethren that are willing to come to us; and to go to them our selves, when they are willing to receive us; and in one word, to bear one with the other in Charity, as the Apostles of *Jesus Christ* have admonish'd us in many Places, and have taught us by their own Examples; till it shall please God to dissipate our Doubts, and to discover his Will more perfectly to us.

Our Church hath always acted agreeably hereunto, and hath answered accordingly whenever she hath been consulted. Many of our Divines have publish'd Treatises, on purpose to shew the World that these were their Sentiments. When any of the *Confession of Augsburg* desire to communicate with us, we receive them with open Arms, without requiring any Abjuration of their Opinions: And if they will receive us on the same Terms, we are ready to communicate with their Churches.

We may also add an Instance, which will demonstrate to your Majesty the moderate and pacifick Sentiments of our Church: *Viz.* that some persons of the *Confession of Augsburg* having asked leave some time ago to receive the Communion here from time to time, from one of their own Ministers; our Society being twice convened to consider of the matter, gave their unanimous consent to it; with which when our Magistrates were acquainted, they made no Difficulty to grant their Request.

In fine, Sir, we can assure you, that there is not perhaps

any of the Protestant Churches of more moderate and peaceable Principles, nor consequently more agreeable to the Temper and Designs of your Majesty, than the Governors of the Church of Geneva.

What a Blessing will it be, Sir, if this great Work, that hath been so happily advanced by your Predecessors, and in a particular manner by the Great *Frederic William* your Father of Triumphant Memory, may at last be brought to a happy Conclusion by your Majesty's auspicious Endeavours.

We dare say, Great Prince, that all Europe have their Eyes upon you : They look upon you as the Protector of the Protestant Religion. The Juncture never seem'd so favourable. The Grandeur of your Majesty, your eminent Station in the World, your Successes, your Alliances, but above all, the Piety and Zeal which animates you, are Considerations which present us with a happy Prospect, and make us hope Great Things.

May you, Sir, fulfil our Hopes, and may Heaven preserve you for this in a long Succession of Years, and pour upon your Majesty his most precious Benedictions. We were in great Consternation some Weeks ago on the Account of your Majesty's Illness ; but God had regard to his Church, and hath restor'd you, according to our Prayers. We pray, Sir, with all the Ardency and Zeal that we are able, for the Preservation of your Sacred Person, for the Prosperity of your Royal Family, and for the Success of all your Great and Pious Designs. We are with the most profound Respect and most perfect Submission, Sir,

Genevæ apud Academiam Your Majesty's
Apr. 22. 1707. Most Humble
and most Obedient Servants,

The Pastors and Professors of the Church and Academy of
Geneva,

John Alfonus Turrettin, Moderator, Pastor, and Professor
of Divinity and Eccl. Hist.

Benedict Callandrin, Pastor and Professor of Divinity.

Domaine

Domine Busini, Pastor.	John Lewis Calandrin, Pastor.
Michael de Turettin, Pastor and Professor of the Oriental Languages.	Benoigne Musnard, Professor of Civil Law.
John de la Rive, Pastor.	John Anthony Gautier, Professor of Philosophy.
Vincenzo Minutoli, Pastor and Prof. of Polite Learning.	E. Fallabert, Pastor and Prof. of Mathematicks.
Benedict Pictet, Pastor and Professor of Divinity.	Abraham Chonard, Pastor.
Anthony Loyer, Pastor and Prof. of Philosophy.	Peter Violier, Pastor.
John Sartoris, Pastor.	Thomas Lamont, Pastor.
John Sarasin, Pastor.	Stephen Decaro, Pastor.
Francis Desier, Pastor.	Peter Pinault, Pastor.
John Peter Gallatin, Pastor.	John Rocca, Pastor.
Gabriel Fabri, Pastor.	Isaac Senebier, Pastor.
Anthony Maurice, Pastor.	Leonard Baulacre, Minister.
John James Despriz, Pastor.	Jacob Bessonnet, Minister.
	James Vial de Beaumont, Minister.

The ANSWER of His Majesty the King of Prussia, to the foregoing Letter from Geneva.

Done out of Latin.

Frederick King of Prussia, &c.

Reverend, most Learned, and particularly Beloved,

WE have received your Letter of the Twenty second of April, and are much pleased with the Assurance of your Affection towards us; but more especially with your manifest Care for the interests of the Gospel.

For whereas it is our chief Desire that God, from whom we hold our Scepter, may the more advance his Kingdom by the Power He has given us; and whereas God is the God of Peace, we greatly rejoice to find others of our Communion joining with us in our Care and Endeavours to bring these of our Brethren, who have been hitherto sadly divided, into the Bonds of Love and Union.

It is therefore greatly to our Satisfaction, that such a Church as yours, which holds a great and venerable Place among the Reformed, falls in with our Measures, which will give no small Advantage to the whole Affair. Nothing is more worthy of you, or more agreeable to your Character among the Reformed Churches, than that ye, who formerly gave Light to others in the Work of Reformation, should also now become illustrious Examples of Charity and Christian Love.

We exceedingly approve those healing Methods which you have communicated to us, being the same which we have hitherto exactly prosecuted. But we conceive a particular Pleasure for that your pious Desire of Peace and Union hath led you (as we lately are informed) to the use of prudent means conducing thereto; and that, according to the Example of the Church of *Basel*, you have, as it were, taken away the Partition-Wall that divided you.

It is the effect of God's singular Goodness, and of the vigilant Piety of our Predecessors, that the Principles of Moderation have been preserved in our Church and University of *Brandenbourg*, whereto we find the good Effects in our pacific Endeavours. And since we find that you tread in the same Steps, we cannot but hope that this Affair will come to a happy End, through the Blessing of God.

Your Concern for this matter hath added not a little to ours, and the Health which God hath miraculously restored to us, according to your pious Congratulation, is a new motive to us to lose no Time in this Affair.

It would be very acceptable to us, and not a little profitable to this Work, that you would not only promote it, as Occasion serves, according to your Prudence and Piety; but that you would also hold Correspondence with our Bishop and our other Divines, about the fittest means to bring it to pass. As to what concerns us, we shall always endeavour that you may have no Reason to complain of the Want of that in us which we commend in you.

And now what remains, but that we beseech the Good and Great God, that He would by his Blessing promote these our joint Endeavours, which are design'd for the Glory of His Name,

ame, and the Good of His Church, we desire you to be
assured of our Royal Favour and Good-will; and that we
shall lose no Opportunity of shewing Kindness to you, and to
the Church of Geneva.

Dated at Charlottenburg,

May 28. A. D. 1707.

Frederick R.

Under-signed,
Count of Wartenberg.

*The Manner of Administration of the Lord's-Supper,
both by the Lutherans and Calvinists; used alter-
nately by the Ministers of both Communions in the
King of Prussia's Orphan-House: With His Ma-
jesty's Approbation.*

Done out of High-Dutch.

Berlin, July 25. 1707.

WE have an Account from Koningsberg in Prussia, of a
friendly Union between the two Ministers of the
King's Orphan-House, the one a Lutheran, and the other a
Calvinist, in the Administration of the Holy Eucharist, after
the following manner. The *Lutheran* Minister gave notice
after Morning Sermon July 3. that the Holy Sacrament
would be administered the next Lord's-day, being the Third
after Trinity, in the Church of that Hospital, to the Evangelical
Calvinists, and that there would be the usual preparatory
Sermon the day before.

The *Calvinist* Minister of the said Hospital preached that
Sermon on 1 Cor. 11. 25. at which time the Communicants
gave in their Names after the usual manner.

On the day of Communicating, the *Calvinist* Minister
preached on Luke 15. 17. being part of the Gospel for the
day; after which he read the Form which the *Calvinists* use
at the Lord's Supper; and after the prayer, the *Lutheran* Mi-
nister came to the Table; and the Communicants received
the Consecrated Bread from the *Calvinist* Minister, and the
Holy

Holy Cup from the *Lutheran*. Last of all, the *Lutheran* Minister deliver'd the Consecrated Elements to his Brother the *Calvinist*, using the Words which are pronounced in the *Calvinist* Churches on this occasion, viz. *The Bread which we break is the Communion of the Body of Jesus Christ broken on the Cross for the forgiveness of your Sins.*

The Cup of Thanksgiving wherewith we give thanks is the Communion of the Blood of Jesus Christ shed on the Cross for the Remission of your Sins.

In the time of Communicating the 103d Psalm was sung, and the whole was concluded with Thanksgiving, the Blessing, and a Hymn.

After the Morning Sermon July 10. The *Calvinist* Minister gave notice of the Celebration of the Lord's Supper for the benefit of the *Evangelical Lutherans* the next Lord's-Day, being the 4th after Trinity. The *Lutheran* Minister preached the usual preparatory Sermon the day before on *Psal. 51. 12.* He likewise preached the Morning Sermon on the Lord's day from *Luke 6. 36.* after which he went to the Lord's Table, and read the form of Celebration used by the *Lutherans*; and the Communicants received the Bread from the *Lutheran* Minister, and the Cup from the *Calvinist*. After this the former received in both kinds from the latter.

In delivering the Bread, he used the Form of the *Lutheran* Administration, viz. *Take, Eat, This is the Body of Jesus Christ which is given for you: May it strengthen and keep you, by his Grace, in true Faith, to Life Everlasting.*

In delivering the Cup. *Take, Drink, This is the Blood of Jesus Christ which was shed for you for the Forgiveness of Sins: May it strengthen and keep you, through his Grace, in true Faith, to Life Eternal.*

Whilst they were Communicating, that Spiritual Hymn was sung, *Jesus my Joy, &c.*

His Majesty the King of Prussia hath highly commended and approved this Christian Union, and it hath been matter of great Joy to good People: And it is very likely to be followed by many others, being done in the Metropolis of Prussia, and this not by the private Agreement of these two Divines

for the Sins only, but by the Advice and Encouragement of many
Eminent Persons in Church and State.

A Form of Publick Prayer and Thanksgiving, used
in the Church of Neufchatel, on the occasion of
the Inauguration of his Majesty the King of
Prussia, to that Sovereignty ; Upon Thursday
the 3d of November, 1707.

Done out of French.

Our Help is in the Name of the Lord ; who hath made
Heaven and Earth. *Amen.*

Dearly beloved Brethren, since we are met together to
give solemn Thanks to God, to worship him, to hear
his Word, and to present our Prayers before him ; let us make
Confession of our Sins, that he may accept the Service we are
about to offer unto him.

Confession of Sin.

Almighty God, Our Heavenly Father, we have sinned
against thee, and are no more worthy to be called thy
Servants ; but we pray thee be reconciled to us, pardon all
our Sins, and lead us by sincere Repentance to eternal Life,
for the sake of Jesus Christ thy Son. *Amen.*

The Absolution.

Almighty God, the Father of our Lord Jesus Christ, par-
doneth all those that truly repent and turn to him.
Amen.

Let us worship and praise the Lord our God.

Lord open thou our Lips ;

And our Mouth shall shew forth thy Praise.

Here Te Deum was read; after which,

Glory be to the Father, and to the Son, and to the Holy
Ghost,

As it was in the beginning, is now, and ever shall be, World
without end. *Amen.*

Here part of the 72 Psalm was sung by the Congregation.

The

The Prayer before the Lessons.

O Merciful God, Heavenly Father, since we are now
to hear thy Holy Word, we humbly beseech thee to give
us Grace to understand it, and to conform our Lives unto it
for the sake of Jesus Christ our Saviour. *Amen.*

The First Lesson, Psal. 20. 21.

The Second Lesson, Rom. 13.

Let us Pray.

Lord have Mercy upon us.

O Lord, hear our Prayer;

And let our Cry come unto thee.

Our Father which art in Heaven, &c.

O Lord shew thy Mercy upon us:

And grant us thy Salvation.

O Lord save the King:

And mercifully hear us when we call upon thee.

Endue thy Ministers with Righteousness:

And make thy chosen People joyful.

Lord save thy People:

And bless thine Inheritance.

Give Peace in our time, O Lord:

Because there is none other that fighteth for us,

but only thou, O God.

O God make clean out Hearts within us:

And take not thy Holy Spirit from us.

Here part of Psal. 67 was Sung by the Congregation.

After which the following Prayers were Read.

O God, who hast commanded us to make Supplications
and giving of Thanks for Kings and all that are in Au-
thority; O Sovereign of the World, by whom Kings reign,
and Princes administer Justice, we are met together in this
Holy Place to present unto thee our Prayers and Praises. We
ought to adore and bless thy Providence and Goodness in all
things, but especially on this Day, in which thou hast exalt-
ed the King, our Sovereign Lord, to rule over us.

Receive, O Almighty and all good God, the Homages
and Thanksgivings which all Orders of Men in this
State come to render to thy Divine Majesty. Thou givest
us this day a Prince whom thou hast enriched with thy most
precious

precious Graces, whom thou hast not only crowned with Glory and Honour of this World, but hast given him the Knowledge and Love of Religion, of Justice, and of Piety; into whose Dominion we may hope to enjoy true Happiness, both temporal and spiritual. Accept, O our God, these First-fruits of our Oblations, in his behalf. Preserve his Sacred Person with all Tenderness, defend him from all danger, prolong his days, and make his Reign more and more happy and flourishing. Thou hast honoured him with the Knowledge of thy Truth: Grant that he may always be its Protector and Defender. Thou hast given him the Power and all that is necessary to advance thy Kingdom, increase it both in him, give him the desire of his Heart, and the full light of the Accomplishment of his just and pious designs: May true Religion, the true Worship, sound Piety and Justice, Concord and Peace, be seen to flourish in the Churches under his Government, that the Churches and People who are henceforth subjected to his Authority, may partake of his great and precious Favours: That he may be a living and peculiar Instance of thy Grace and Benediction among all the Kings of the Earth; and that after a Glorious and Christian Reign in this World, He may at last receive an heavenly Kingdom, with a Crown of Glory and Immortality.

We pray also, Great God, for the Prince Royal his Son, and for the Princess Royal. O Lord, take these persons into thy Protection, whose safety is so dear to thy People; and by giving them a happy Posteriority, conserve and establish this illustrious Family, from which thou hast raised so many protectors to thy Church. O Lord, give the King thy Judgment, and thy Righteousness to the King's Son: That their glory may be great by thy Power, and their Throne may be established by thy Grace and thy Truth for ever. We pray for all the Royal Family: We particularly address ourselves unto thee for his Excellency the Count, who represents his Majesty in this State; bless his Person and his Administration; and be pleased also to give thy Grace to all that are in Authority over us.

We implore thy Blessing, O God, upon our Country, and most on all the people of this principality, who this day become the subjects

Subjects of the King thy servant. Give us Grace to render to him the Obedience and Faithfulness that we owe him, according to thy Holy Commandment, and to serve and honour thee with new Zeal and greater diligence than we have hitherto done! O Lord, withdraw not thy Grace and thy protection from this State; suffer not our sins, our ingratitude, and our abuse of thy Word and Benefits, to provoke thee to deprive us of them, and to punish us: Convert sinners, and hear the prayers of those that fear thee. Increase among us, and in all this Country, true zeal and piety, and the fear of thy Name, Establish peace, Tranquillity and Concord among us; reconcile us to one another, and to thyself, O our God, that we may lead a quiet and peaceable Life in all Godliness and Honesty; that we may entail upon us, and our posterity, the continuance of thy Blessings, and may, after this Life, obtain eternal salvation. Hear us, O most Gracious God, and receive our prayers, our praises, and our vows, for the sake of Jesus Christ. Amen.

A Collect for Aid against all Perils.

O Lord, we beseech thy divine Majesty, to accept the sacrifice of praise which we offer unto thee, and to hear the Prayers which we make unto thee in the close of this Day. Keep us this Night, defend us from all Sin and Danger, that we may praise and serve thee continually. Lord, we commit our Souls unto thee, guide us while we wake, preserve us while we sleep; that whether we wake or sleep, we may be always with thee, thro' Jesus Christ our Lord. Amen.

A Prayer of St. Chrysostom.

A Lmighty God, who hast given us Grace at this time with one Accord, to make our common Supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, Thou wilt grant their Requests; fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them; granting us in this World knowledge of thy Truth, and in the World to come Life everlasting. Amen.

My Brethren, be sober and vigilant, the end of all things is at hand. The Lord be with you; God Almighty the Father, the Son, and the Holy Ghost, bless you and keep you.

Amen.

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